

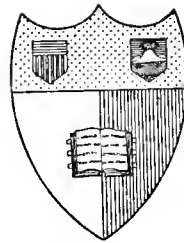
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# PORTFOLIO OF BUDDHIST ART

HISTORICAL AND MODERN

ILLUSTRATIONS OF REPRESENTATIVE MONUMENTS

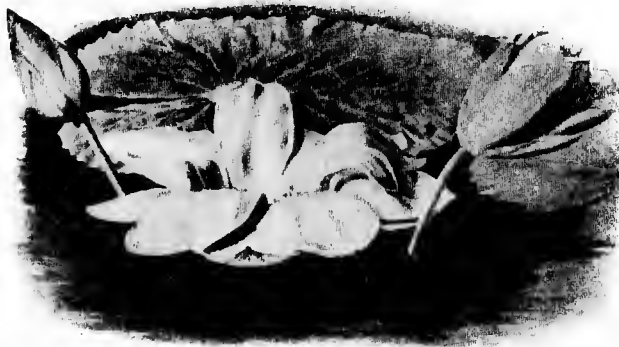
— AND —

OTHER PICTURES

*Christy Mason*  
*2/23/14*

Collected by

DR. PAUL CARUS



CHICAGO

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### EDITOR'S ANNOUNCEMENT.

THIS collection of Buddhist pictures does not pretend to be complete in any respect. It consists of a few samples only which are chosen almost at random from a wealth of innumerable art productions that have originated under the influence of Buddha's religion. Most of the historical pictures have appeared from time to time in *The Open Court*, and those interested in the subject are referred for explanations (if any be needed) to the several articles in which they have been discussed.

The illustrations of *The Gospel of Buddha* by Eduard Biedermann constitute a novel feature. The artist is a German-American of Chicago, Illinois, and offers in these pictures a modern interpretation of the Buddhist ideal, basing a Western treatment upon a historical conception.

P. C.

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Maya Devi Visiting Shuddhodana.  
(Borobudur.)

## List of Illustrations.

- LOTOS-FLOWER MOTIVE. Copied from a fresco in the Ajanta Caves in India; sixth century, A. D. Vignette on Title-page.
- Plate 1. THE ENLIGHTENED ONE. By Eduard Biedermann.
- Plate 2. THE GREEK CONCEPTION OF THE ENLIGHTENED ONE. Found in Gandhara, and now in the Museum at Calcutta; presumably the oldest Buddha statue in existence. Second century, B. C.
- Plate 3. THE NATIVITY. Gandhara sculpture; second century, B. C.
- BODHISATTVA VISITING THE TEMPLE. On the approach of Prince Siddartha, the statues of the gods come off their pedestals and prostrate themselves before Bodhisattva, the Buddha-to-be. This is a sculpture of Borobudur, probably of the ninth century, A.D.
- THE HEALER. Gandhara sculpture; second century, B. C.
- Plate 4. THE GREAT RENUNCIATION. Gandhara sculpture; second century, B.C.
- SCENES FROM THE BUDDHA'S LIFE. External elevation of the front of a cell. From a sculpture at Jamalgiri, now in the India Museum, South Kensington. Date uncertain.
- Plate 5. MARA'S ARMY. Gandhara sculpture; second century, B. C.
- Plate 6. THE GANDHARA LAMB-BEARER COMPARED WITH ANALOGOUS SCULPTURES OF PAGAN GREECE AND CHRISTIANITY. The Lamb-bearer (second century B. C.) at the left of the plate bears an astonishing resemblance to the Christian Good Shepherd of whom two representations are given here, one on the sarcophagus and the other as the famous statue in the Lateran. The coincidence

is easily understood if we consider that both find their prototype in ancient Greece as evidenced by the adjoining figures of the calf-bearing Hermes, and the ram-bearing Hermes.

Plate 7. THE SYMBOL OF TRUTH. The lamp is frequently used allegorically in passages which should undoubtedly be attributed to Buddha himself. In his farewell address he said, "Live as lamps unto yourselves" (lit. "self-lamps"). Gandhara sculpture. Second century, B. C.

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Plate 8. INTERIOR OF AN AJANTA CAVE. Sixth century A. D.

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Plate 14. THE MAHABODHI TEMPLE AT BUDDHA-GAYA AFTER ITS RESTORATION. This ancient temple was built on the site of the *bodhi* tree, under which Buddha attained enlightenment. Vestiges of the original tree have been discovered near the "diamond seat." The Chinese travelers Fa Hien (fourth century) and Hsuen Tsang (seventh century) visited the spot most sacred to Buddhists, and found monasteries built there. Whether the present building existed in those days is doubtful. A Hindu *mahant* is in charge of the building which the British government has restored. The government retains the right of supervision and allows the privilege of worship to Buddhist as well as Hindu pilgrims.

Plate 15. THE DIAMOND SEAT AT BUDDHA-GAYA. This marks the site where Buddha attained to enlightenment. Mr. Olcott stands at the Diamond Seat, while the Anagarika H. Dharmapala is sitting in the foreground reading from the Buddhist Suttas.

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A RELIC CASE. Two relics in the shape of rice grains are visible behind the crystal stone.

A PROTECTOR OF THE GOOD LAW. Japanese bronze; sixteenth century, A. D.

Plate 19. AMITABHA. Fifteenth century, A. D.

KWAN-YIN. Buddha as the Goddess of Charity and Motherly Love (Chinese).

MAITREYA. The Buddha to Come. Sixteenth century, A. D.

Plate 20. THE BUDDHA OF BLISS. A mystical Buddha of Tibetan Lamaism.

BODHISATTVA. Buddha the Preacher; a statue of gilded wood dating from the fifteenth century.

THE ASCETIC. This feature in Buddha's life is rarely represented because he is most commonly thought of as the Blessed One.

Plate 21. BUDDHA THE TEACHER. A typical Buddha statue; seventeenth century, A. D. The original was a present to the Editor from the Rev. Shaku Soyen, a Buddhist Lord Abbot of Kamakura.

Plate 22. THE DEVIL AS A MONK. There is little probability that the Japanese artist ever heard of Rabelais, whose verse has become an English proverb:

"When the Devil was sick, the Devil a monk would be:  
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Plate 23. BUDDHA'S NIRVANA. A sacred Buddhist picture by Wu Tao Tze. This artist lived in the Tang Dynasty which ruled from 620 to 905, A. D.

Plate 24. A BUDDHIST FESTIVAL AT CEYLON. The building to the left is the temple of the Tooth of Buddha, in honor of which there is an annual celebration. In the foreground to the right stands a *dagoba*, one of those monuments so common in Buddhist countries, which contain relics.

Plate 25. THE MEETING OF BUDDHA AND KING BIMBISARA. By Keichyu Yamada. The original is in possession of The Open Court Publishing Co.

THE BUDDHA OF THE MAHAYANA FAITH. Buddha is seated on a lotus throne in the attitude of teaching, with love, the principle of particularity, on his right side; and wisdom, the principle of universality, on his left. The former is personified in Bodhisattva Samanta Bhadra, riding a white elephant, and the latter

in Bodhisattva Manjushri, riding a lion. The group is completed by the presence of Ananda, the disciple of love, and Kashyapa, the disciple of wisdom equipped with his begging bowl.

Plate 26. JAPANESE BUDDHA STATUE AT BUDDHA-GAYA. The framed letter of donation standing at the left of the statue states that the statue is a present of the Japanese Buddhists to the Mahabodhi temple at Buddha-Gaya.

DZIZO-SON. Buddha as Fatherly Love, by Shaku Sowatsu. The original was a present to the Editor from the Rev. Shaku Soyen of Kamakura, who is the author of the Buddhist poem above the picture of Buddha. The following lines furnish an almost literal translation:

“Throughout the three worlds I am everywhere,  
All creatures as my loved children I cherish.  
And though e'en time and space may perish,  
I ne'er shall cease to embrace them in prayer.”

Plate 27. SAINT JOSAPHAT OF INDIA. Buddha as a Roman Catholic Saint, photographed for the Hon. Andrew D. White from the image in the church of San Giosafat in Palermo. In the transmission of the story, the name Bodhisattva was changed to Giosafat, or Josaphat.

Plate 28. NANDA, THE CHIEF SHEPHERD'S DAUGHTER. By Eduard Biedermann. After severe fasts, Bodhisattva fainted, and Nanda, the shepherd's daughter, refreshed him with rice milk, whereby he incurred the indignation of his companions, the five monks who, seated under a tree, watch the scene from a distance.

Plate 29. THE TEMPTATION. By Eduard Biedermann.

Plate 30. BUDDHA'S MEETING WITH YASHODHARA. By Eduard Biedermann. After Gautama Siddhartha had been recognized by large multitudes as the Buddha, he returned to the home of his father, Shudodana, where he met his wife, Yashodhara, and his little son Rahula.

Plate 31. THE LAST SERMON. By Eduard Biedermann. When Buddha felt that his end had come, he had the *Mallas*, the people of the neighborhood, collected around him, and preached his last sermon, which he closed with the words, “Decay is inherent in all component things, but the truth will remain forever. Work out your salvation with diligence.”

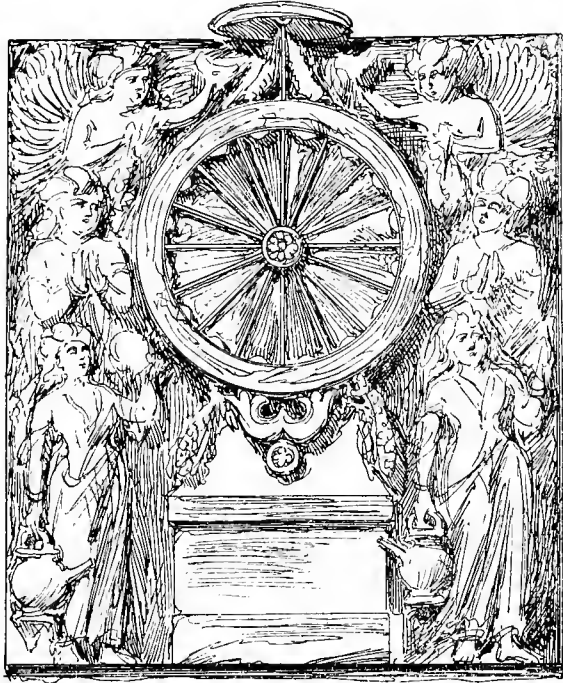
## REFERENCES.

THE originals of the Biedermann illustrations are in possession of The Open Court Publishing Co. Frescoes and views of the Ajanta Caves are reproduced from the rare and exquisite volumes of John Griffith, *The Paintings in the Buddhist Cave Temples of Ajanta*. Some of the pictures have been taken from photographs of the originals, and others are gathered from the standard literature on the subject. The dates ascribed to the pictures in the List of Illustrations, are necessarily only approximate. The order and arrangement cannot be expected to be always systematic.

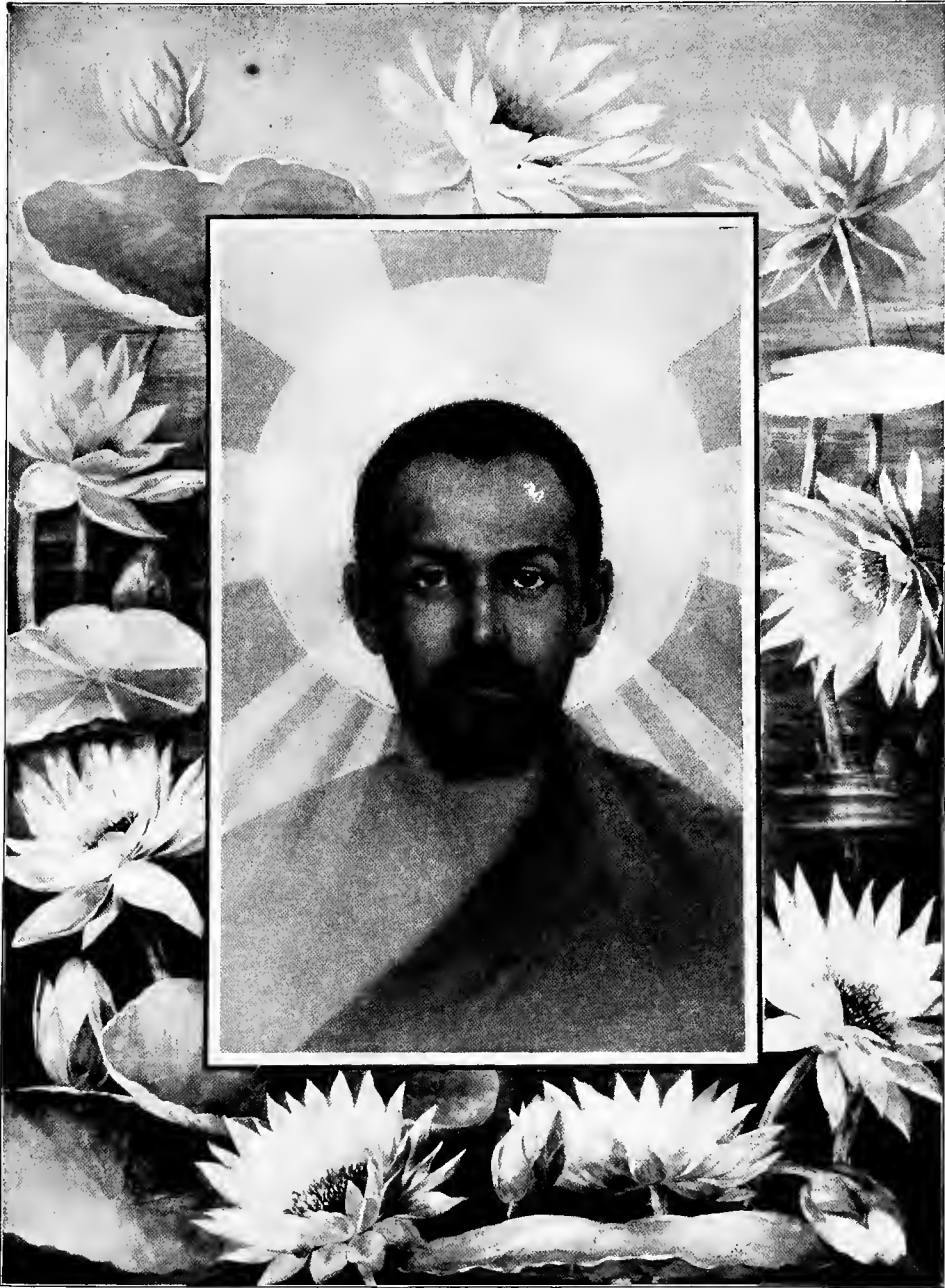
For detailed explanations see the following articles:

- Buddha Pictures and Statues, *The Open Court*, xii, 337.
- Similarities in Religious Art, *The Open Court*, xiii, 710.
- A Collection of Japanese Paintings, *ibid.*, p. 695.
- The Food of Life and the Sacrament, *The Monist*, x, 246.
- Mahayana Doctrine and Art, *The Open Court*, xvi, 562 and 621.
- Wu Tao Tze's Nirvana Picture, *ibid.*, p. 163.
- Prajnaparamita, *The Open Court*, xv, 367.
- Japanese Calligraphy, *The Open Court*, xiii, 120.
- Mythology of Buddhism, *The Monist*, vii, 431. Also in Carus, *History of the Devil*, p. 104.
- The Wheel and the Cross, *The Open Court*, xvi, 478.
- Buddhism and Christianity, *The Monist*, v, 65. Also in Carus, *Buddhism and Its Christian Critics*, p. 198.
- The Religion of Enlightenment, *The Open Court*, xvii, 567.
- A Buddhist Priest's Views of Relics. Containing a communication from the Rev. Seelakkhanda, *The Open Court*, xi, 122.
- The Holy Saint Josaphat of India, from the account of the Hon. Andrew D. White, *The Open Court*, xv, 284.
- The Temples and Archæological Treasures of Burma, by Albert Grünwedel, *ibid.*, p. 464.

The following books by the editor are suggested as collateral reading: The Gospel of Buddha; Karma, a Story of Buddhist Ethics; Nirvana, a Story of Buddhist Psychology; Amithabha, a Story of Buddhist Theology (*The Open Court*, xvi, 415, 486, 536); The Dharma; Buddhism and Its Christian Critics; Scenes from the Life of Buddha, a reproduction in colors of modern Japanese paintings by Keichyu Yamada.



THE WHEEL OF THE LAW ON THE SANCHI TOPES.



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**THE ENLIGHTENED ONE.**

By Eduard Biedermann.

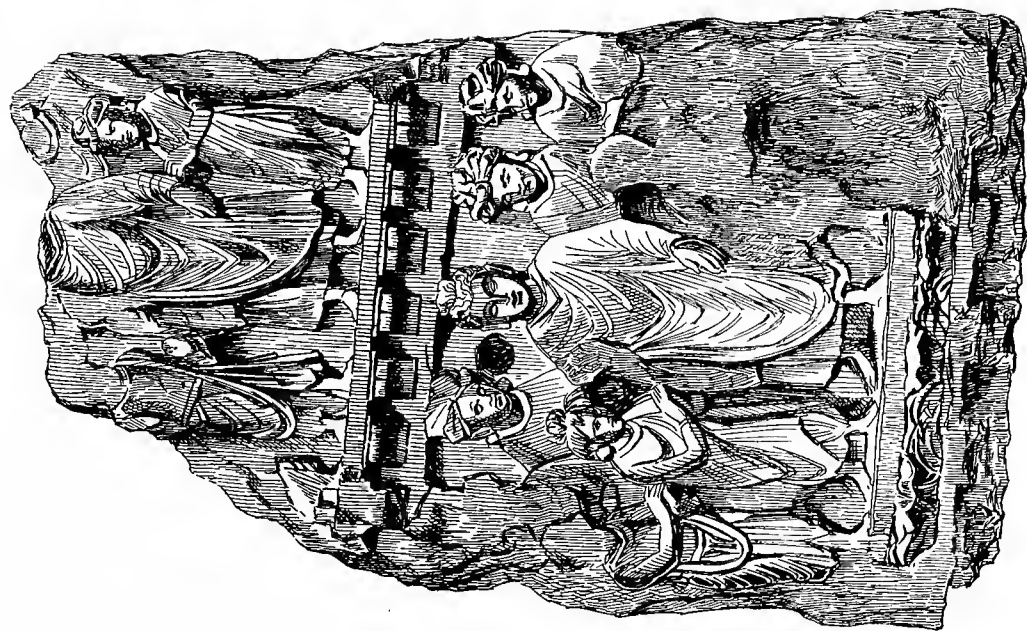






THE GREEK CONCEPTION OF THE ENLIGHTENED ONE.





THE HEALER.

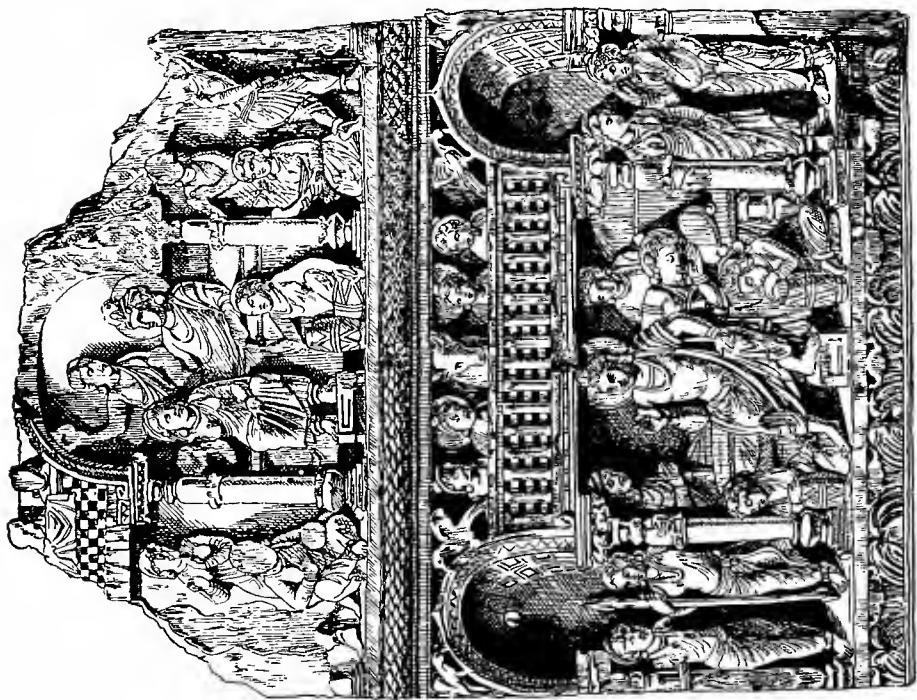


THE NATIVITY.

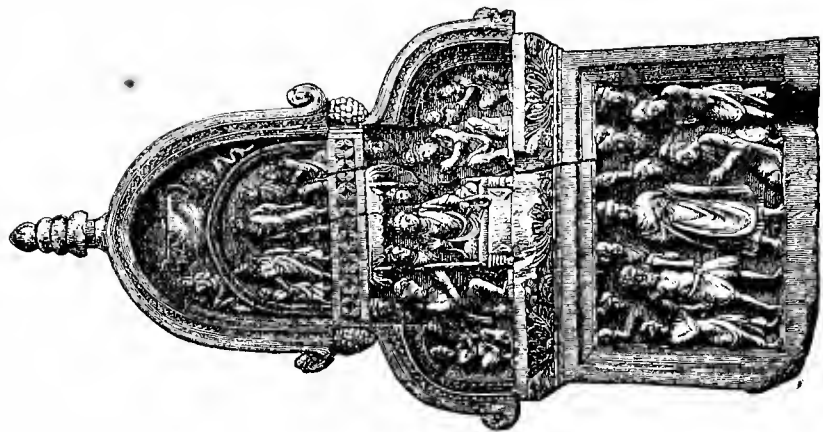


BODHISATVA VISITING THE TEMPLE.





THE GREAT RENUNCIATION.



SCENES FROM BUDDHA'S LIFE.

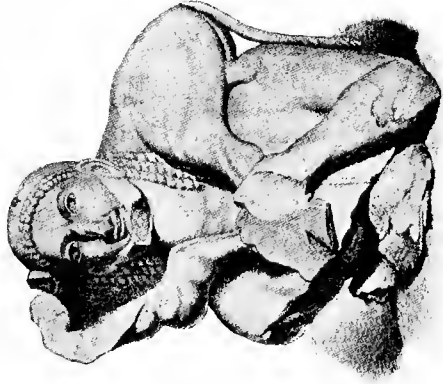
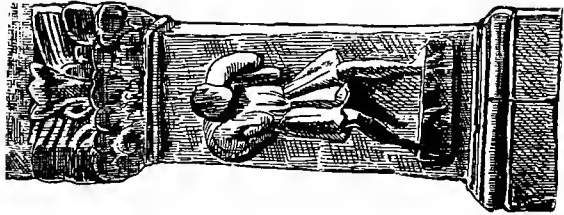
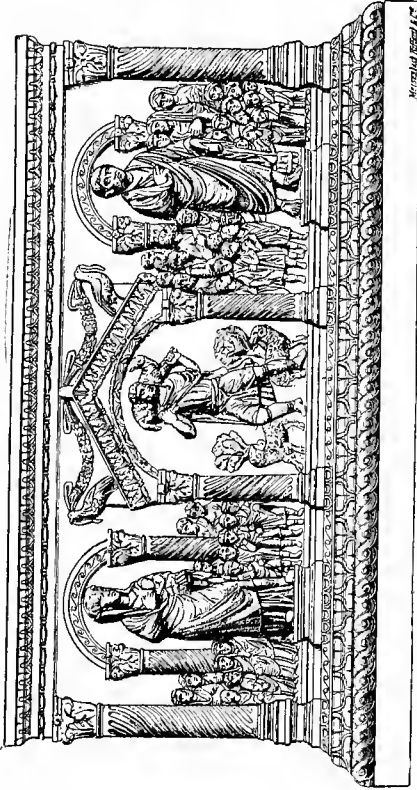




MARA'S ARMY.







THE GANDHARA LAMB BEARER COMPARED WITH  
ANALOGOUS SCULPTURES OF PAGAN  
GREECE AND CHRISTIANITY.



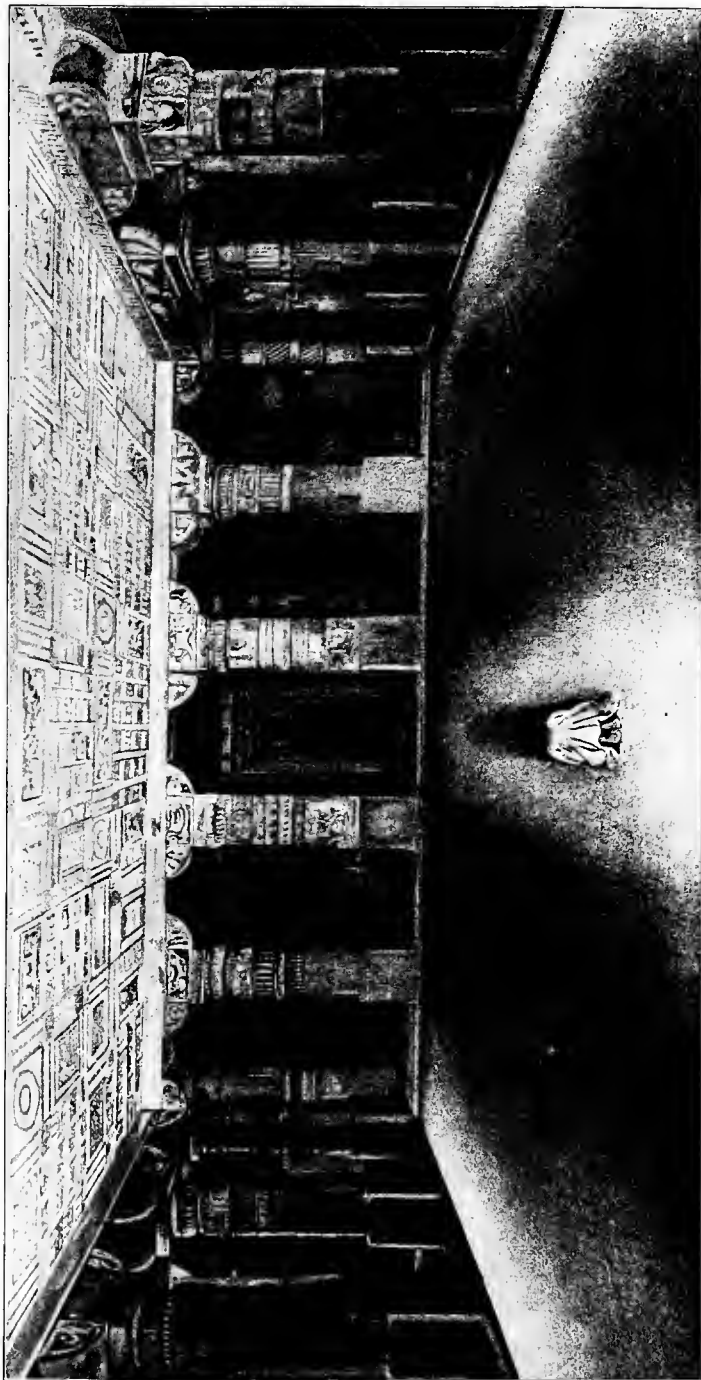


THE SYMBOL OF TRUTH.



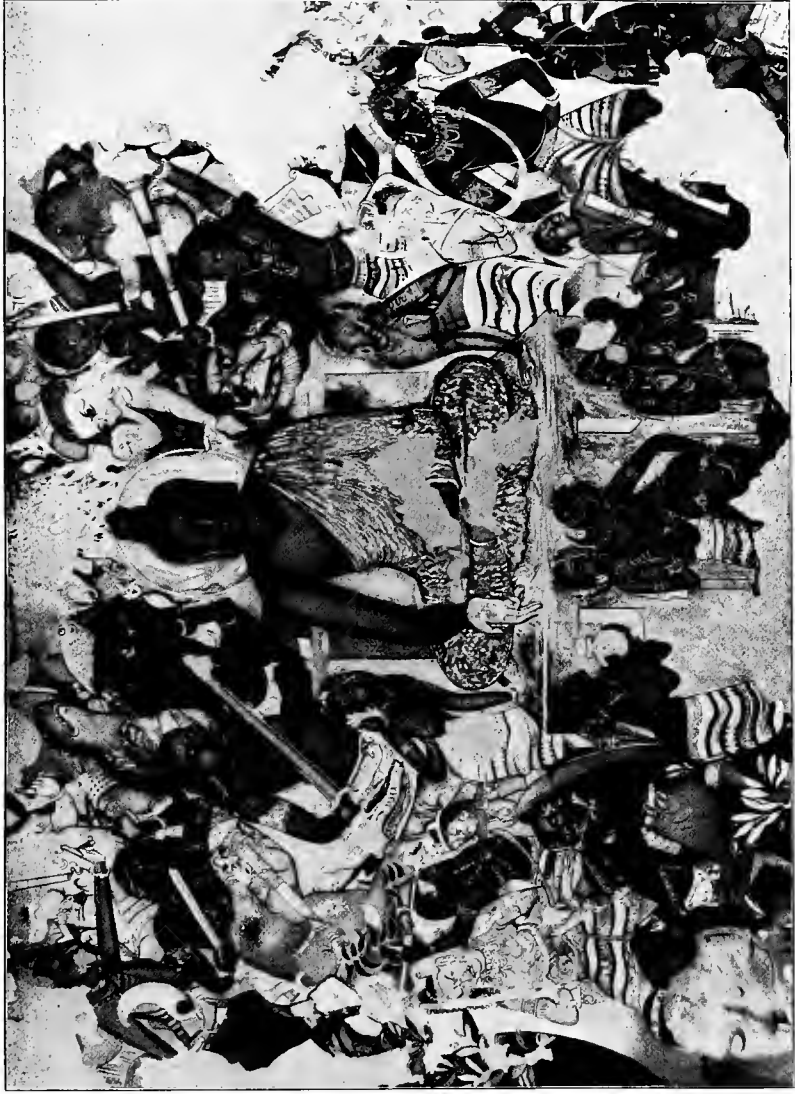
CEILING IN AN AJANTA CAVE.





INTERIOR OF AN AJANTA CAVE.





THE TEMPTATION.

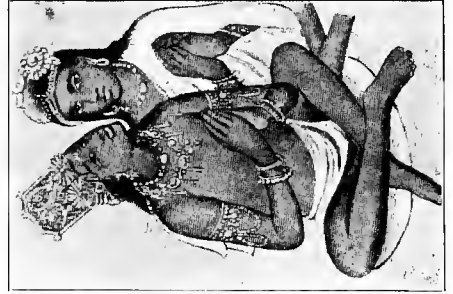
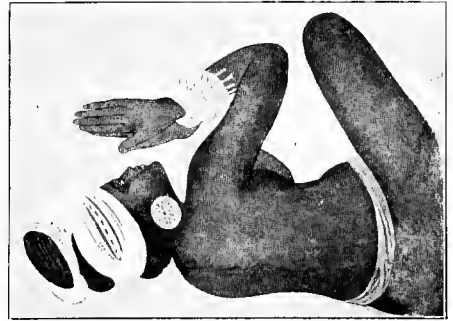
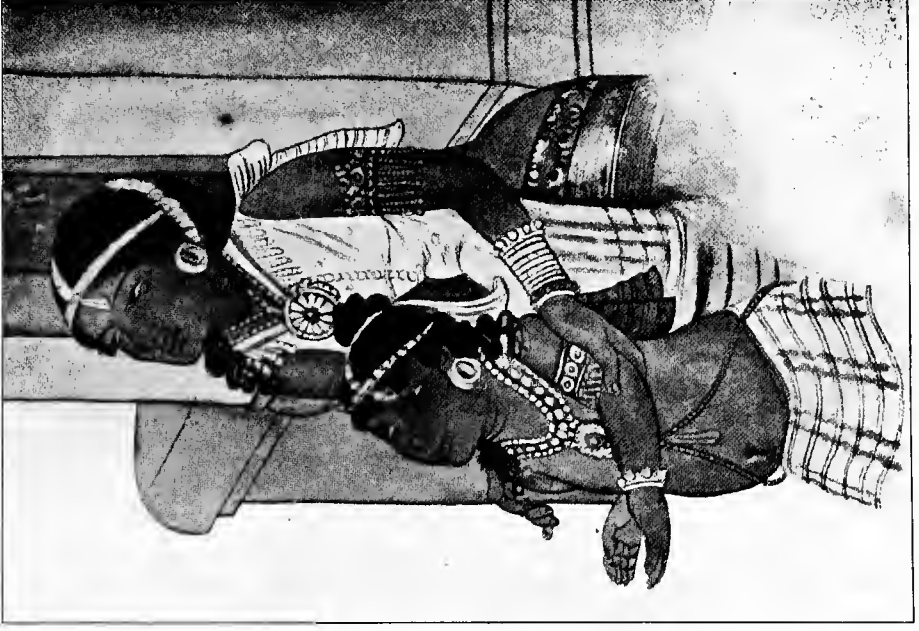
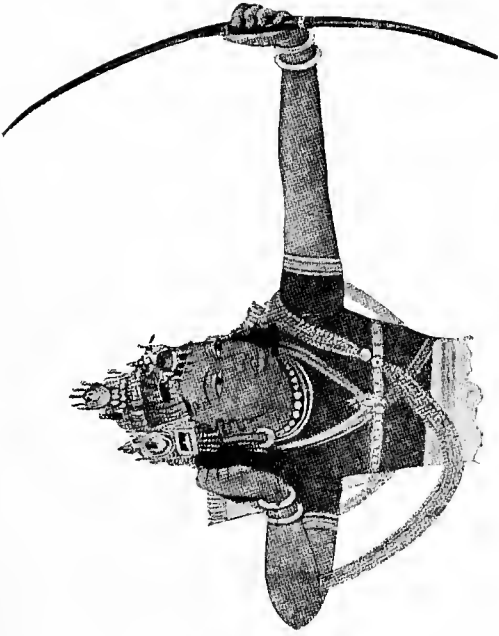






BUDDHA PICTURES IN THE AJANTA CAVES.





FRESCOES OF THE AJANTA CAVES.





THE WHEEL OF LIFE.





BUDDHA STATUE DISCOVERED AT BUDDHA-GAYA.

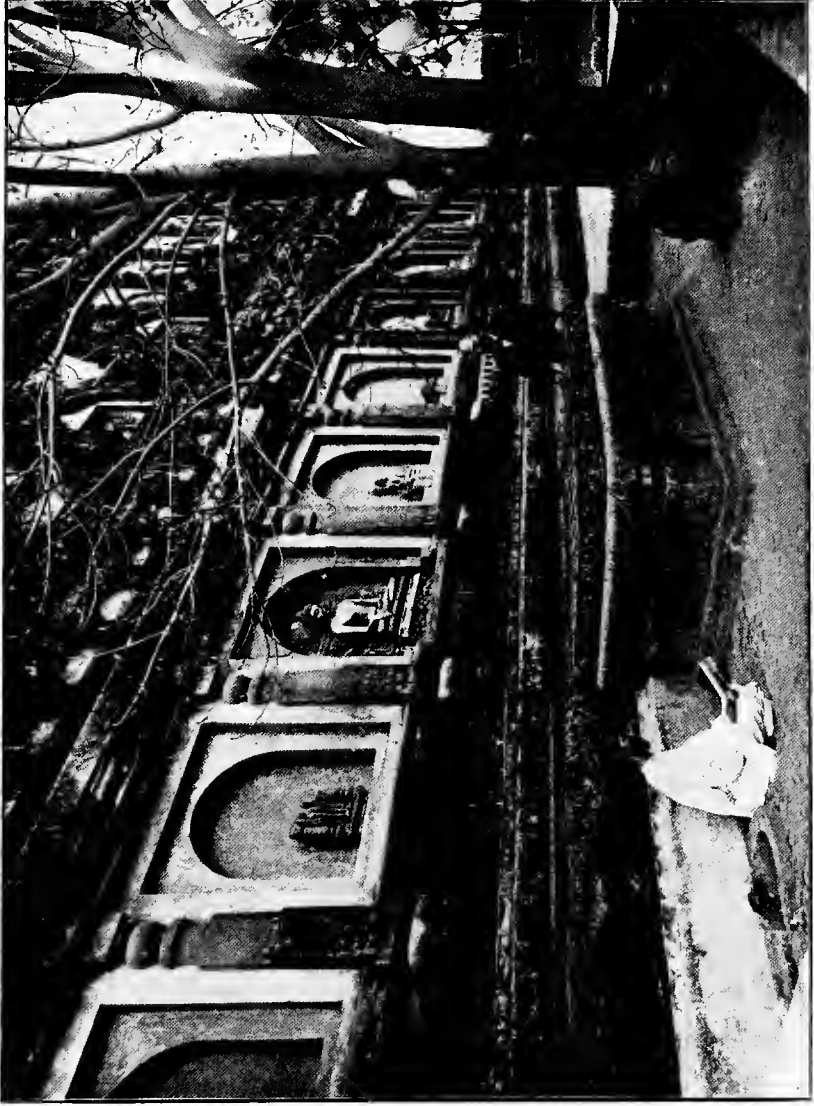






MAHA BODHI TEMPLE AT BUDDHA-GAYA.





DIAMOND SEAT AT BUDDHA-GAYA.





ANANDA TEMPLE AT PAGAN, BURMA.





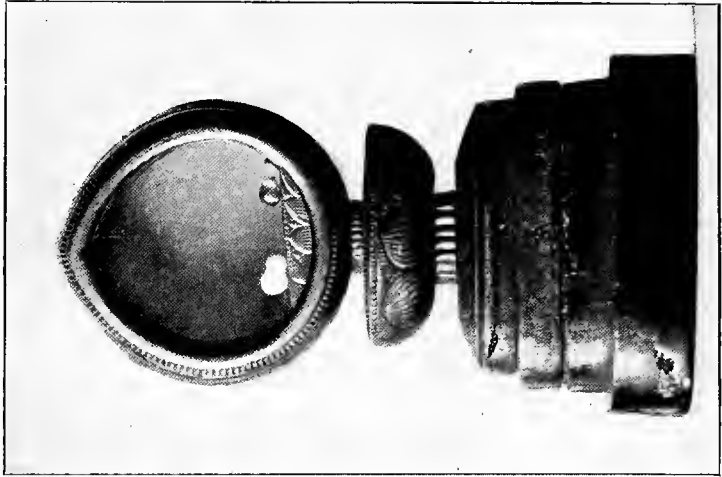
PRAJNAPARAMITA, THE PERFECTION OF WISDOM.







THE BUDDHIST EUCHARIST.

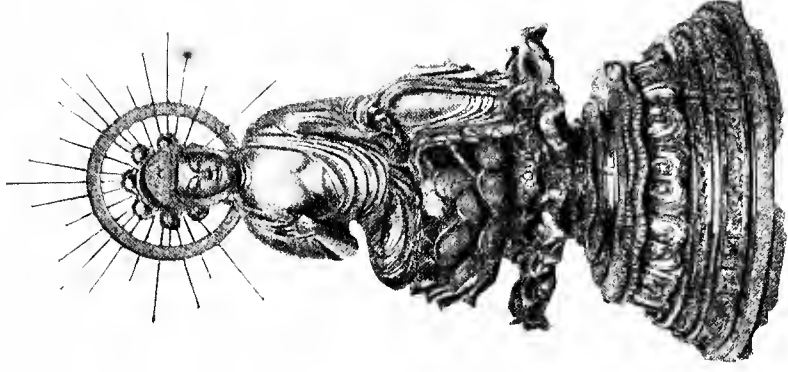


A RELIC CASE.

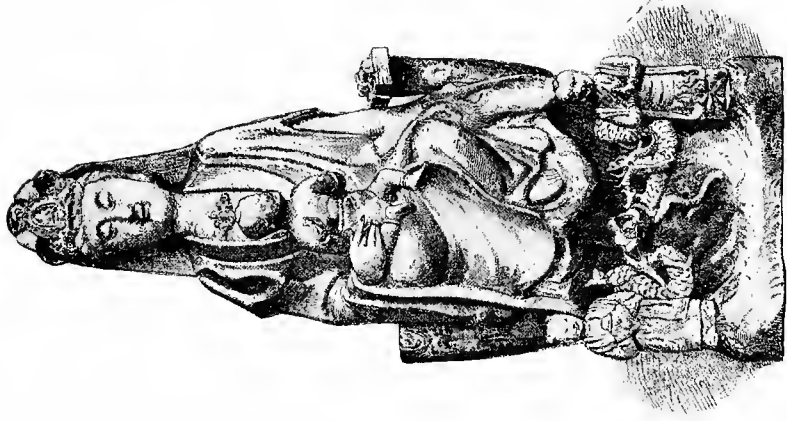


PROTECTOR OF THE GOOD LAW.

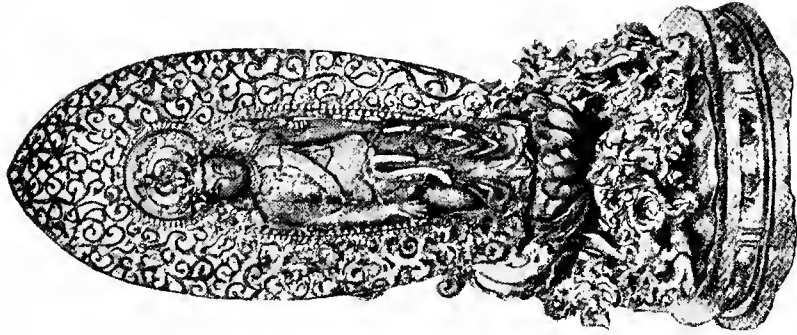




MAITREYA.



KWAN-YIN.

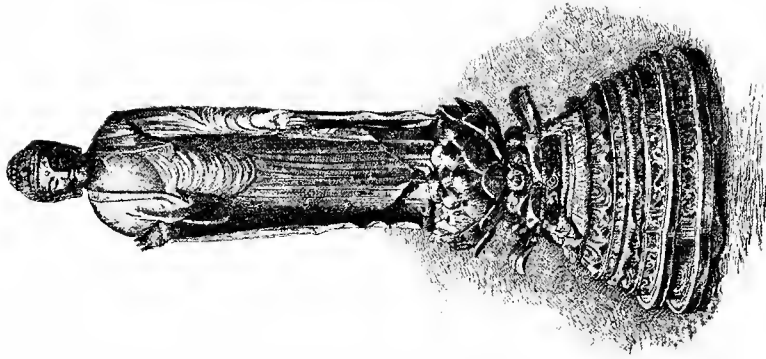


AMITAYUS.





THE ASCETIC.



BODHISATTVA.



THE BUDDHA OF BLISS.





BUDDHA THE TEACHER.







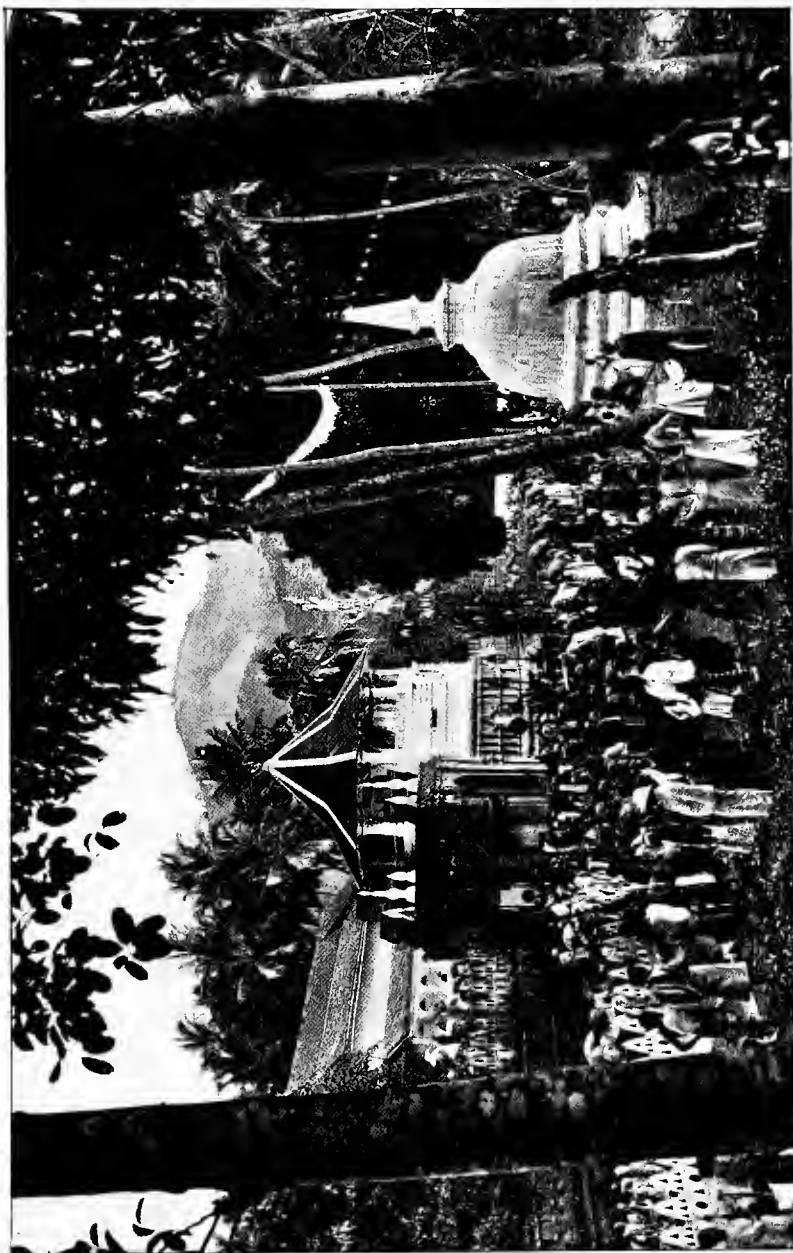
THE DEVIL AS A MONK.





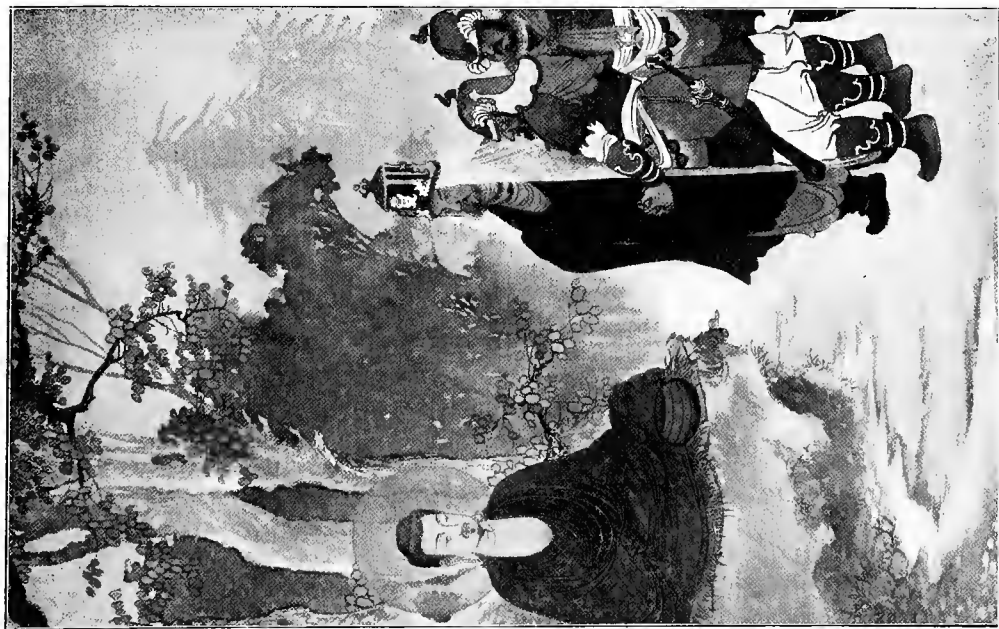
THE BUDDHA'S NIRVANA.  
By Wu Tao Tze.





A BUDDHIST FESTIVAL.





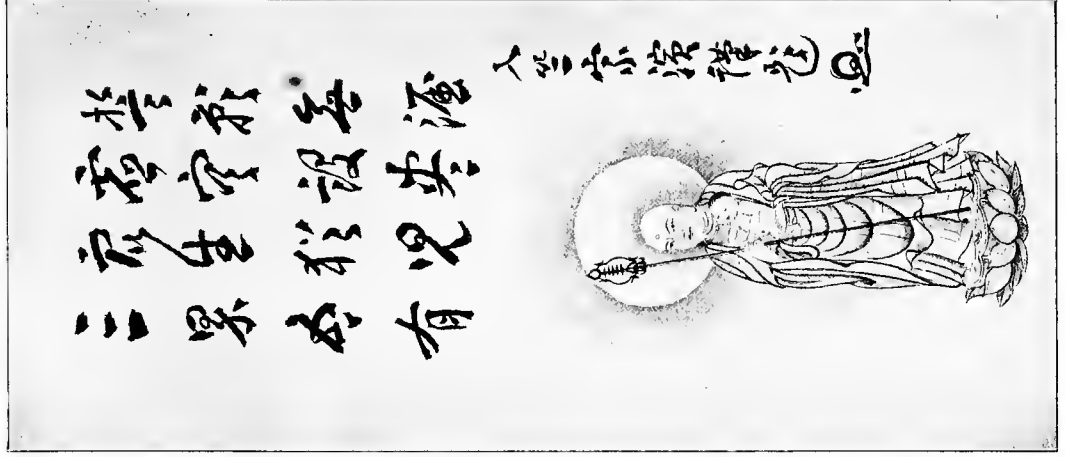
BIMBISARA.  
By Keichyu Yamada.



THE BUDDHA OF THE MAHAYANA FAITH.







A POEM.  
By Rev. Shaku Soyen.



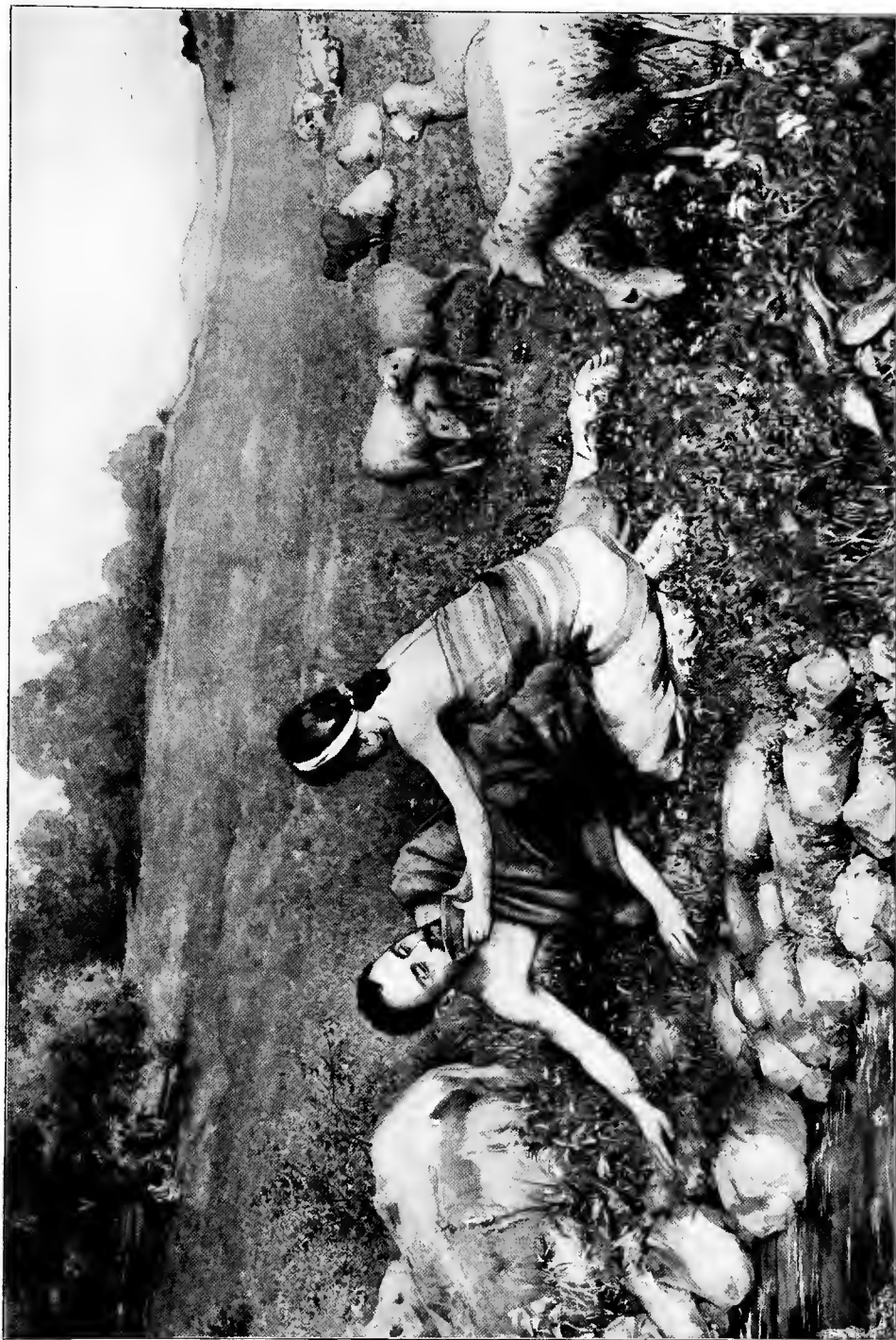
JAPANESE BUDDHA STATUE AT BUDDHA-GAYA.





BUDDHA AS ST. JOSAPHAT.





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NANDA, THE CHIEF SHEPHERD'S DAUGHTER.  
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THE LAST SERMON.  
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